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by the author. He tells us that the volume "has grown out of early morning quietude, during some months of enforced holiday spent upon a mountain in central China, and later upon the Canadian shores of the Pacific, when sacred thoughts came almost unbidden." Although the book establishes nothing new, its manner of approach, suggested by an experience not common to Christians, gives novel hints and insights into the subject of prayer.

Development of Religion and Thought in Ancient Egypt. By James Henry Breasted.

New York: Scribner, 1912. Pp. xviii+379. \$1.50.

A number of scholarly and able treatises on Egyptian religion have appeared in recent years, notably those of Erman, Steindorff, and Wiedemann. This new book by Professor Breasted, however, marks an advance on previous work of the kind, not only because it makes use of sources not so fully available to earlier exponents of Egyptian religion, but because its general conception and method bring the treatment of the subject into line with modern sociological and psychological interpretations of history. Egyptian thoughts about the gods, duty, the spirit-world, and life after death are correlated with the great process of Egyptian evolution as it moves forward magestically out of the dim, prehistoric age and finally merges in the wide stream of world-history. The book is adapted to the needs of both scholar and layman; and it is of special interest and value as a comparative study for the use of those who are following out the development of Hebrew-Christian religion from the standpoint of historical criticism. Some of the chapter titles are: "Nature and the State Make Their Impression on Religion—Earliest Systems"; "Life after Death—The Sojourn in the Tomb—Death Makes Its Impression on Religion"; "Realms of the Dead—The Pyramid Texts—The Ascent to the Sky"; "The Earliest Celestial Hereafter"; "Emergence of the Moral Sense—Moral Worthiness and the Hereafter"; "The Social Forces Make Their Impression on Religion—The Earliest Social Regeneration"; "Popularization of the Old Royal Hereafter—Triumph of Osiris—Conscience and the Book of the Dead—Magic and Morals"; "The Imperial Age—The World State Makes Its Impression on Religion—Earliest Monotheism"; "The Age of Personal Piety—Sacerdotalism and Final Decadence."

The Christian Conception of God. By Walter F. Adeney. New York: Revell, 1912. Pp. 273. \$1.00.

The author is principal of Lancashire College, Manchester, and has done high-grade work in biblical introduction and in church history before writing this treatise. His book

on *The Greek and Eastern Churches* in "The International Theological Library," and his volumes on Christ and the New Testament are ample proof of his ability, and of his preparation for work in the field of Christian theology proper. He treats the subject under such heads as the following: "Christ the Source"; "Other Sources"; "God as the Father of All"; "Personality"; "Immanence and Transcendence"; "The Incarnation"; "The Holy Spirit"; "The Trinity"; "The Mystic, the Church, and the Creed." Without indorsing the entire treatment, we have no hesitation in saying that it will be welcome to ministers and students who have been somewhat perplexed by recent tendencies in theological scholarship. Principal Adeney writes in view of modern scientific results, and his spirit is that of the constructive liberal. The book inevitably suggests comparison with the late W. N. Clarke's *Christian Doctrine of God*. Both Clarke and Adeney are modern in standpoint; but they approach the subject of Christian theology from different angles. Dr. Adeney's treatment of the problems, clustering around the terms "immanent," "absolute," "infinite," and "personal," in connection with the idea of God, will probably satisfy more readers than do the corresponding sections in Clarke.

It is a matter of much significance that a book of this kind should be published as a number in "The Christian Faith and Doctrine Series," which carries with it in some sense the moral, if not the intellectual, prestige of the British National Free Church Council, in spite of the disclaimer in the note facing chap. i. The general editor, Rev. F. B. Meyer, has not been identified with the type of scholarship indicated by the treatise; and we seem to find here another of the many signs of growing co-operation between different schools of Christian thought in the awakening church of today. It is becoming more difficult every year to produce religious literature of a kind that will command the respect of the rising generation of students, and the attention of thoughtful and scholarly men, without working in view of the standpoints represented by such writers as Principal Adeney and several others whose names appear on the list of contributors to this series.

The Religion of Science. The Faith of Coming Man. By James W. Lee. New York, Chicago, and Toronto: F. H. Revell, 1912. 2d ed. Pp. 307. \$1.50.

This volume proceeds from the author's appreciation of the vast practical achievements of modern science, upon the one hand, and from his experience of the satisfying practical values of the Christian religion upon the other. He seeks, therefore, to validate Christianity as *the* religion

of science, by showing that it answers to the demands of the ethical and spiritual life, with the same practical conclusiveness as do the doctrines of science answer to the needs of the material, animal life. Hence the doctrines of Christianity in their organic unity constitute a spiritual, religious science, just as truly as do those of natural science constitute one of material, sensible things.

The author has arrived, somewhat prematurely perhaps, at the conviction that "The science of religion" has completed its labors, and has discovered *the idea* underlying all religions. Christianity, he thinks, is also shown to be the perfect realization of this fundamental idea. What the author considers this idea to be, and what, therefore, constitutes essential Christianity upon the doctrinal side will be apparent from the following citations: "The essential Christ, who in the beginning was called the Word (or the Logos) is the Eternal Center of every man's life. He was, and is, the One through whom the many come into being, and he gives to each the qualities that make him an individual and also the collective relations that make him a part of a wondrous human whole. . . . Christ is the universal burning reality underlying all religion. . . . But for him at the core of all human life, the peoples of the earth would have never sought the Lord. . . ." (pp. 265, 266).

Thus does our author affirm the Logos Christology as the essential foundation of an interpretation which is to satisfy the thought of an age which is "speaking and thinking in accordance with standards erected by the scientific method" (p. 48). Many will think a much stronger case could be made out for Christianity as the religion of science, by the use of a more scientific method, as distinguished from one essentially dogmatic and dialectical.

The book is rich in illustrative material, and manifests a fervent religious spirit.

Rudolf Eucken's Message to Our Age. By

Henry C. Sheldon. New York: Eaton & Mains, 1913. Pp. 55. \$0.35.

Professor Sheldon quotes characteristic passages from Eucken's works, interweaving comment and criticism of his own. The booklet will be wanted by ministers and others who wish to know what Eucken stands for and why he has made such a noticeable impression. After be-

coming acquainted with him through this introduction, many will want to go farther, and familiarize themselves with his writings. This is a good exhibit of the outstanding aspects of Eucken's thought, showing how he points out and emphasizes the remedy for the spiritual deficiency of the present age.

Professor Barton's little volume, *The Heart of the Christian Message* (Macmillan, \$1.25), is one of those little volumes that exhibits compactly, and in capital literary style, the result of wide reading. Starting with the message of Jesus, Professor Barton sets forth the Christian message, as preached by Paul and John, the Eastern church, the Western church, the reformers, the early friends, and the twentieth century. The central message is the great privilege of personal union with God, of becoming his fellow-worker in completing the evolution of humanity. It is a valuable little book for one who wishes to study the forest of Christian thought without getting lost among the trees of histories of doctrines. And, after all, the more one studies Christian doctrine, the more one is convinced that behind all its theologies and institutions, Christianity has really had this one great aim—the bringing of the soul into inward relation with the actual God of the universe.

The Macmillan Company has recently issued a volume by R. Fulton Cutting, entitled *The Church and Society*, consisting of last year's lectures on the Kennedy Foundation at the New York School of Philanthropy. The volume concerns itself with demonstrating the part which the church has played, is playing, and should play in the progress of present-day society. A perusal of these pages goes to show that the church deserves more credit for social altruism than the hostile critic is sometimes willing to give it. The volume is the result of a very elaborate first-hand investigation on the part of Mr. Cutting and his secretary of the work which the church is actually doing. It therefore has the advantage of not being in theory as important, but is an induction from actual facts. The partial list of the books will show the range of treatment—"The Church and the Public School," "The Police," "Public Health," "The Children," etc. In addition the various social enterprises of the individual churches are treated in the second part.